



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE EDITOR'S DIARY.

A Reply to a Lady.

THE following communication, of which a copy reached us simultaneously, appeared in a sprightly public journal of this city:

"To the Editor of 'The Evening Sun':

"SIR,—Colonel Harvey's article indirectly attacking the equal-rights movement can do little harm to that cause, but the harm that it can accomplish, if accepted literally, from a religious and moral standpoint is incalculable. Under pain of giving grave scandal, but for purposes of refutation, we quote as follows:

" 'Wiser ones doubtless appreciate the extent of the immunity which they now enjoy, and they may well hesitate for a long time to forsake, for mere temporary advantages, a position likely to prove so serviceable in the hereafter. Whether feminine opposition to the attempt to establish equal rights on earth is based, in part, upon intelligent realization of the accompanying necessity of waiving this precious privilege we cannot say; but it is clear that no woman should be permitted through ignorance or misapprehension to adopt a course which tends to her undying regret in the world to come.

" 'The fact, of course, is that women are not only not bound by, but are freed, at least by inference, from any obligation to observe the requirements of our fundamental religious laws. The Ten Commandments were written for men and apply to men exclusively.'

"This reduced to lowest terms seems to imply that license is granted to women to commit any sin they may desire without jeopardizing their right to eternal happiness, provided they do not commit the sin of desiring to vote.

"Colonel Harvey doesn't supply any eminent authorities to support this statement, giving as his reasons the use of the masculine gender: 'Thou shalt not covet thy neighbor's wife, etc.' No prophet, poet, theologian or historian who has described in detail the torments inflicted in the world to come on those who failed to observe the Commandments has seen fit to exclude women, and of the many eminent ladies mentioned in these annals none was charged with being suffragists.

"If, as the editor states, the Commandments were written for men, it is a well-known fact that a majority of their observers are women. That is to say, a greater number of women keep a greater number of the Commandments than men do, and we all know that if all the Commandments were rigidly observed by every man and woman on the earth the Kingdom of God would be close at hand. Even if Colonel Harvey's contention held true, that all unfranchised women were freed from moral responsibility, would not that be sufficient reason to marshal every woman (that we cared to speak to) into the ranks of the responsible and respectable, or, in other words, the suffragists?

"It is a notable fact that all the leaders of this cause were and are exemplary Christians, so that the seductive blandishment of this article can have little weight with them. It is only fair to assume that people who are so capable of providing for themselves in the world to come should have a little more voice in making the laws that provide for material sustenance in this world. There is nothing in the Commandments against any one making himself or herself as comfortable as possible in the interval that must necessarily elapse before one can enter into the joys of eternal life, and one of the best means of supplying this comfort would be to possess a vote in the councils that manipulate the distribution of the wealth of the world.

"We sincerely hope that women in general, and the editor's female relatives in particular, will not feel disposed to take advantage of his false theology. The divorce courts are at present working overtime, and 'certain specified acts' covered by the Seventh Commandment are still far too common to be flippantly commended by any teacher or preacher (an editor of Colonel Harvey's standing ought to be both) possessing even the semblance of a conscience.

"SARA MCPIKE.

"NEW YORK, *September 17.*"

If the Lord had seen fit to create our correspondent in the image of Adam instead of in resemblance to Eve, thus enabling us to treat her from the plane of equality rather than of the courtesy prescribed by modern custom, we should endeavor frankly to impress upon her the advisability of so training her mind as to enable it to resist the beclouding effect of casual misapprehensions.

Because, in behalf of the cause of unsexed suffrage, we considered it to be our duty to warn women that they could not reasonably expect to be endowed with unlimited political rights unless they should manifest a disposition to accept full moral responsibility, not as yet imposed upon them by our fundamental religious law, it by no means follows that we regard the desire to vote as "a sin." On the contrary, it is an aspiration of the

highest order, the realization of which, as ever in like cases, must involve the penalty of severe deprivation—in this instance, of loss of immunity from punishment for infractions of the Commandments.

Because, too, none of the prophets, poets, theologians and historians who have “described in detail the torments inflicted in the world to come” may have excluded women serves only to emphasize the fact that none really did include them, thus clearly confirming our position in the minds of those who, unlike ourselves, attach more importance to the torments anticipated in the hereafter than the sufferings necessarily, though regretfully, endured in the here. Of the “eminent ladies mentioned in these annals,” none of whom was regarded as a suffragist, we are disqualified to speak, since we are unable to descry either the annals or the eminent ladies to which and to whom attention is called. Whether “a majority of observers” of the Commandments are women is necessarily a matter of opinion, since statistics convey no information upon the subject sufficiently accurate to convince a mind accustomed to base its conclusions upon the results of scientific inquiry. We are unable, moreover, to understand why, “if all the Commandments were observed by every man and woman, the Kingdom of God” would not be here, instead of only “close at hand.” The admission that general acceptance of our “contention,” *i.e.*, truism, would promptly marshal all respectable women into the ranks of the suffragists we cannot but regard as unwarrantably complimentary, and yet as indubitable testimony from an unwilling witness to the sincerity of our devotion to the cause.

We can understand the advisability of excluding from the Kingdom of God women whom “we”—meaning our correspondent and her acquaintances—do not “care to speak to,” but why so stern a refusal to converse or even merely nod? Are not all women sinners, or, using a milder term, perhaps, human? Are we to assume that those who are most human are the ones to whom the least human feel warranted in refusing recognition? If so, we can now appreciate our correspondent's real meaning when she referred to the Kingdom of God as something which might be “close at hand” but never here. Upon what grounds our correspondent bases her confident assertion that a segregated group of women is “capable of [selfishly] providing for them-

selves [alone] in the world to come," is not apparent. Nor is it quite clear that none of the comforts closely related to "material substances in this world" need be forfeited through strict observance of the Commandments before—of course—"entering into the joys of eternal life." Indeed, if our correspondent will look closely at the Fourth Commandment, she will perceive readily that she would receive no "material sustenance" whatever on the Sabbath Day under her interpretation of that law, neither she nor her manservant nor her maidservant nor her stranger within her gates; whereas, under her unconscious application of our rendering we dare think it probable that she fares very well.

We shall pass gently, and without chiding, the somewhat personal remarks ventured by our correspondent in her closing paragraphs, hesitating for only an instant to inform her that we make it a rule never to afford gratification to spinsters by discussing with them the Seventh Commandment.

The Progress of Esperanto.

FOR the information of the two thousand members of THE NORTH AMERICAN REVIEW Esperanto Association, we take the liberty of printing the following communication addressed to the editor of this REVIEW by Mr. Edwin C. Reed, Secretary of the Esperanto Association of North America:

"SIR,—According to the vote of the Council, you were unanimously elected president of the Esperanto Association of North America, and I am glad that it is my duty to notify you of this decision, since at Chautauqua I sent the first communication to you.

"We sincerely hope that this union of forces will work to the up-building of the association and the general cause of Esperanto in America.

"I am, sir,

"EDWIN C. REED, *Secretary*.

"CHICAGO, ILLINOIS, *October 8, 1908.*"

As our readers have been made aware, the International Esperanto Congress at Dresden in August was notably successful. We hope soon to present the conclusions of Major Paul F. Straub, of the United States Army, the official representative of our Government at the Congress.